

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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"For By Grace Are Ye Saved"

BY REV. JOE B. RICE

"And you hath he quickened, who were dead in trespasses and sins;

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

"But God, who is rich in mercy, for his great love wherewith he loved us,

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

"Not of works, lest any man should boast" (Eph. 2:1-9).

What a glorious thing that salvation is by grace. Too many times we've been taught that salvation depends, at least partially, upon our own works such as baptism, the Lord's Supper, and keeping the law. But God has plainly said, "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). The Bible many times, just as in these verses, teaches that salvation is by grace. Do you not remember that Acts 13:39 tells us:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Also you recall the story of the Philippian jailor as given in the 16th chapter of Acts and now that he was told to "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). No doubt all of you are familiar with John 3:16 and with the many blessed promises that follow, such as John 3:36, John 5:24, and many others.

All of the Bible was written about the Lord Jesus Christ; for in Acts 10:43 we are told:

"And to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

We know that they had the gospel preached to them back yonder for we are told in Hebrews 4:2: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." This gospel that was preached to them as well as to us was the gospel of the grace of God, for so it is called in Acts 20:24. This dispensation is sometimes spoken of as the dispensation of the grace of God. But grace is as old as the Bible itself and sweetens the entire book.

In Genesis 1:1 we find: "In the

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beginning God created the heaven and the earth."

There is no specific mention of grace in this verse. Yet grace is one of the great attributes of God and certainly must have been present in Genesis 1:1. In Genesis 1:2 we find that "the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." It was because of grace, the unmerited favor of God, that God brought this earth of ours out of chaos, for the Creator was not indebted to the thing created. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20). But perhaps the grace of God is seen still more plainly in Genesis 3:15. After man had fallen through sin and was not now, in his natural state, a fit companion for God, deserving nothing but the wrath and judgment of God, we find God's first clear promise of the Saviour Who was to come.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The seed of the woman could have been none other than our virgin-born Saviour.

You will recall how that Adam and Eve had made themselves aprons of fig leaves to cover their nakedness. Their efforts were as futile and unsuccessful as are our attempts to cover our sins by our own good works. Isaiah 64:6 tells us:

"But we are all as an unclean thing and all our righteousnesses are as filthy rags; (CONTINUED ON PAGE 2)

The Editor In Chicago

Monday, just before noon, January 30, the editor, with Mrs. Rice, Grace (16), and Sara Joy (16 months), drove away for Chicago. The editor had a sore throat and "flu" symptoms, so Mrs. Rice drove a good part of the way. We spent Monday night at Forrest City, Arkansas, in a nice cabin, and arrived at Princeton, Indiana, about 5:00 p.m. Tuesday evening. There, being kindly received by Pastor Ford Porter and family, who had invited us to come by, the editor preached to a nice congregation. A fine row of preachers was present. We rejoiced in their fellowship.

Wednesday, after installing a heater in the car, we came to Chicago, finding the city just digging out of a heavy blanket of snow.

A full day's rest and then we attended the great Founder's Week Bible Conference at Moody Bible Institute and Moody Church. It was a joy to see again and have fellowship with Dr. Walter Lewis Wilson, Dr. W. B. Riley, Dr. Robt. T. Ketchum, Dr. Harry Rimmer, and many others.

Sunday morning we began a revival in Salem Evangelical Free Church. A house full of people greeted the speaker Sunday morning and night. There was one profession after the close of the service Sunday morning, and others came to the pastor's study voluntarily for prayer. Sunday night one fine girl was saved. Monday night the crowd was small, but many promised God to try to win souls today, and we pray for a fine in- (CONTINUED ON PAGE 4)

Souls Set Free!

PHOEBE, AN AFRICAN DEACONESS, or, God Answers Prayer

BY EMILY GREEN

"No man cometh unto the Father but by me." — John 14:6.

The Leading of the Spirit

It was a stifling hot afternoon in February, and as Pelewa paused in her work to look 'round her she saw heavy thunder clouds gathering and knew there would soon be a storm. From early morning she had been in her mother's field, scaring the birds from the ripening Kafir corn, and, storm or no storm, she would stay at her post. The large unenclosed field stretched down the hill to a small stream, and across that stream, on the opposite hill, was another girl engaged in similar work. The storm came on, but Pelewa took little notice of it until a blinding flash of lightning, followed by a terrific peal of thunder and torrents of rain, drove her to take shelter in the "pembe," a temporary grass hut put up for the benefit of those engaged in scaring birds. To pass the time she set to work to revive the fire and roast some green mealies in the ashes, when "tswee, tswee," outside reminded her of her work, and she ran out into the field again, armed with her instruments of warfare, a long, pliable stick and pellets of mud, one of which she stuck on the end of the stick and aimed at the feathered marauder, scaring him away from his hoped-for feast.

Before returning to her interrupted meal she looked all around, and, to her surprise, saw that the

"pembe" in the opposite field was on fire. But that was no business of hers, and after idly wondering what had caused the fire, she went back to the more interesting occupation of eating the mealies she had roasted.

Later in the day her mother came to the field and asked, "Why did you not come home, my child, when the storm got so very bad? Do you not know that the 'pembe' in the opposite field has been burned to the ground?" "Yes, I saw it burning, but I did not know what had caused the fire." "It was struck by the sky, and the girl who was in it was killed." One taken, the other left! Had God spared Pelewa's life because of the prayers of the Christian father who had died when she was a tiny mite of two or three years old, leaving her to be brought up in heathen darkness by her heathen mother? At any rate, no thought of the God who was to her only a name, came into his daughter's head that day, but a little later another narrow escape roused the careless girl, and brought her first conscious thought of God.

Again she was at her work in the fields, mounted this time on an "iqonga," a high platform of sticks raised on rough poles, when, in her eagerness to hit one bold thief, she stepped too near the edge of the platform, lost her balance, and fell heavily on her head. How long she lay stunned she never knew, but when she regained consciousness and found herself lying on the ground near the "iqonga," he first thought was: "I might have been killed. It is God who has spared my life." But at that time no thought of yielding her life to the God who had spared it came to her.

Shortly after this she was married, though still a mere girl, to a heathen man, and was then known everywhere, except at home, as Manggezu, taking, as every Pondo girl does on marriage, the name of her father, or some ancestor, with the prefix "ma."

The years passed, she became the mother of several children, and then her husband died. A Pondo (CONTINUED ON PAGE 3)

"Honor Thy Father and Thy Mother"

EXODUS

20:12

OR, THE BIBLE AND OLD AGE PENSIONS

BY JOHN R. RICE, D.D.

The ten commandments sum up all the law of God. The Sabbath command sums up the ceremonial law. The first four commands sum up one's duty to God. The last six commands sum up one's duty to man. God spoke these words aloud to the assembled nation Israel from Mount Sinai. God wrote them in heaven on stones, and sent them down to His people. Here in brief words is the most comprehensive and perfect set of rules for righteousness that this world has ever seen.

Evidently the ten commandments were given somewhat in order of their importance. For instance, man's duty to God is given before his duty to man. Jesus said that, "The first and greatest commandment" is "thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, with all thy soul," that is the command summing up the first four of the ten commandments, and that the "second commandment" was, "thou shalt love thy neighbour as thyself" — that "on these two hang all the law and the prophets" (Matt. 22:35-40). I say the commands in the ten commandments are given in the order of their relative importance. For instance, "Thou shalt not kill," the sixth commandment, seems more important than "thou shalt not steal," the eighth commandment.

Notice by that standard the command "Honor thy father and thy mother" must be of surpassing im-

portance in God's sight. It comes before the commands against murder, against adultery, against stealing, against lying, against covetousness.

Again, the command, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," is, as the Bible reminds us, the first commandment with a promise (Eph. 6:2). And the New Testament quotation of the promise is "that it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:3). The command, "Honor thy father and thy mother," is so important that God promises prosperity and blessing to the family and to the nation that observes it. "This is the first commandment with a promise." It is therefore more important than some other commandments, as the Bible plainly warns us.

Surely we have not understood the importance of this commandment. We have taken it, at best, as a command for children, and not for adults. But how strange

that God should hang the welfare and prosperity of families and nations upon it, if it were primarily for children! How remarkable that this command should be important above the command against murder, if it were only a matter of children obeying their parents in the home! No, we have misunderstood and underestimated this divine command. The command is primarily for adults, and not just for children; for grown sons and daughters, and not alone for little children in the home.

Jesus Tells What Honor Thy Parents Means

To "honour thy father and thy mother" means more, far more, than simply to obey them. The word "honor" in the Bible is frequently used to mean financial support.

As an example of this read I Timothy 5:17, 18, which says:

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

"For the scripture said, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward."

Get the meaning of these verses carefully. Double honour here means double support. When God says to honor an elder He means "The labourer is worthy of his reward." He means that "Thou shalt not muzzle the ox that treadeth out the corn." (CONTINUED ON PAGE 2)

SAM MORRIS

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BY EDITOR JOHN R. RICE

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"Honor Thy Father And Thy Mother"

(CONTINUED FROM PAGE 1)

eth out the corn." When God commands to honor an elder, then He means not the empty honor of going to hear him preach, or speaking well of him, but to support him in material matters, so that the laborer may have his reward. In this case certainly, to *honor* means to support and maintain. And the word means the same thing when God says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." God means for children to support their fathers and mothers. The command is not primarily to children, but primarily to grown sons and daughters, that they should not only revere and respect, but that they should maintain and support, their fathers and mothers.

Jesus gave this interpretation to this same command, "Honour thy father and thy mother." In Mark 7:9-13 Jesus said,

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

"For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death;

"But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

"And ye suffer him no more to do ought for his father or his mother;

"Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

The covetous Pharisees, to get people to give all the money they could possibly obtain for the temple service and for the support of these same covetous elders and scribes, urged devout Jews to give the money they spent on their fathers and mothers. So they had developed a custom that they called "Corban." A man was taught to come to the temple and take a vow saying, "It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me;" that is that whatever he ought to give to mother and father, he instead dedicated to God. Thereafter these Jewish hypocrites profited by the unscriptural custom, and the men who vowed were not allowed to give any more support to their fathers and mothers. Thus, Jesus said they made the word of God of none effect by their tradition. God's Word commands, "Honour thy father and thy mother," meaning to support them financially, to be responsible for their welfare. But Jewish leaders by their tradition released the sons and daughters from this obligation to support father and mother.

Clearly, when God commanded "Honour thy father and thy mother," He meant that sons and daughters should materially support and care for father and mother.

Jesus discussed this matter again in Matthew 15:3-6:

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition."

Notice the statement of Jesus very carefully that the man who did not support his father and mother did not honour his father and mother. No man or woman honors his father or mother who does not carefully see after their support, their daily needs. According to the plain teaching of Jesus, even gifts to God's cause do not excuse us from the care of our fathers and our mothers. The fifth command is for adults, not only for little children, and it is a command of wonderful importance. The prosperity of individuals and families and nations depend upon observing it. A great curse will come upon the land that does not observe this first commandment with a promise.

Part II — Why Most Old-Age Pension Plans Are Unscriptural

Despite the danger of losing the friendship of those who favor some particular old-age pension plan, we feel we must give the Bible viewpoint toward old-age pensions. Most old-age pension plans ignore the Bible, and God's plain command, and violate the principles laid down by the Bible in several points.

First, pension propaganda is very often nothing better than a racket. Just as, in the time of Christ, Pharisees and scribes got the people to dedicate their money to the support of the scribes and elders, instead of using part of it for the support of their own fathers and mothers, and so by their traditions made of none effect the command of God, so some people delude old people with their promises, in order to raise money and gain votes.

Multiplied hundreds of thousands of dollars have been raised from hopeful old people, dues for various kinds of pension clubs, Townsend clubs, etc. Millions of old people have put in their money, hoping to get \$200 every month or \$30 every Thursday, or some other large unearned amount. With some men it is a racket, and some leaders deliberately deceive and delude old people for the sake of influence and money and votes they get from them. There can be no shadow of doubt in the minds of intelligent observers that politicians have joined the hue and cry, purely and simply for the sake of popularity. Since property is not absolutely evenly distributed, and therefore less than half the population own more than half of the property and pay more than half of the taxes, in the nature of the case the majority must have less and would like to tax the minority that have more, to take care of the old people, and so allow the old people, of course, to relieve young people. Politicians have taken advantage of this naturally selfish trait of human nature. Their purpose is the same as that of the scribes and pharisees, to encourage men and women to violate the command of God, "Honour thy father and thy mother," to gain profit by men's disobedience.

In the second place, sons and daughters ought to care for their own fathers and mothers. That is as clearly taught in the Bible as anything else. A man has as much responsibility to care for his mother as he has for his wife. He has as much responsibility to care for his aged father as he has for his own children. Most pension plans have the effect of relieving sons and daughters of the God-given responsibility to care for their own loved-ones. Pension plans discourage men and women from "show-

ing piety at home," by requiring their parents as the Bible commands. Most pension plans encourage Christians to "deny the faith and be worse than an infidel," not caring for the aged of their own houses. It is a trait of human nature to endeavor to settle difficulties by passing a law and "passing the buck" by taxing others, rather than by following the plain plan given in the Bible.

I remind you that none of us want aged people to suffer. We want old people, and young people, too, for that matter, to have food and clothes, and a cover for their heads. But those of us who believe the Bible, and want to please God, want that food and clothes and cover to be provided as far as possible, just as God has commanded, by one's own descendants and relatives. God said, "Honour thy father and thy mother that thy days may be long in the land which the Lord God giveth thee." A blessed promise of God is that the land will be prospered and happy where children requite their parents, and care for their own aged. But these days men are encouraged to marry and go immediately on relief, bring children into the world which they feel no responsibility to support, and cast their aged parents on the mercies of the world, without compunction of conscience. As that spirit increases, so the blessing of God will decrease upon our land.

Again and again old people have called on me for financial help and when I inquired about their children I found that they had grown sons and daughters, married, with families, sometimes owning their own homes, and frequently with good jobs, and that these children, who rode in nice cars, and had nice meals and wore nice clothes, felt no responsibility to care for their parents living in the same city. And such old people feel free oftentimes, to appeal to the church, or to the preacher, or to relief agencies, and do not feel free to expect their own children to follow the Bible and support them! That dishonors God, poisons the integrity of the people and brings certain ruin for our country eventually. God's plan works. Other plans, in the long run, do not work happily and satisfactorily. All of us believe that the state should make provision for those who must otherwise perish. But certainly we should follow the Bible teaching that "if any man or woman that believeth hath widows, let them relieve them" (I Tim. 5:16). And again, "But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God" (I Tim. 5:4). If any Christian "provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel" (I Tim. 5:8). Even though his parents be supported by taxation of the public. Pension plans ought not to change God's plans.

Naturally, pension plans very generally appeal to old people with the argument that they should not need to work.

The Bible does not teach that men ought to, as soon as possible, reach a retirement age, and thereafter do no more work. On the contrary, the Bible is full of examples of great men who continued their toil in their old age, in fact until death. Moses labored until he was 120 at his death. Paul did not retire, but continued his ministry, even in jail, until he could write to Timothy that "I am now ready to be offered; and the time of my departure is at hand" (II Tim. 4:6). John, the beloved disciple, preached until he was nearly 100 years old.

Aaron, older than Moses, continued his ministry as high priest until the very last. Joshua "was old and stricken in years" and still the Lord commanded him to divide the land of Canaan for an inheritance (Joshua 13:1). When Caleb was 85 years old, he begged Moses to give him Mount Hebron for an inheritance, where the giants were, for he said, "As yet I am as strong this day as I was the day Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in" (Joshua 14:11). And he took that great mountain, drove out the heathen, and possessed it.

Zechariah, later to be the father of John the Baptist, continued in his order, executing the priest's office before God, even when he was "old and well-stricken in years" (Luke 1:7).

There is nothing in the Bible to indicate that a man ought to cease his work when he grows old. Age should be the time of wisdom, the time of mature judgment, the time of greatest influence. Certainly it should not be a time of idleness, of dotage and senility.

The Levites did the hard labor concerning the sacrifices and the care of the tabernacle, and later of the temple in the nation Israel. Numbers 8:24-26 tells of the duties of the Levites as follows:

"This is it that belongeth unto the Levites; from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge."

A boy should have some duties before he is twenty years old, but the public and official hard labor of the Levites, carrying the sacrifices, shoveling the ashes, carrying the wood, cleansing the altar, the handling of heavy vessels, — these were the duties of the Levites between the ages of 20 and 50 years.

But after a man's body had passed its prime, when his back was not strong enough to carry such heavy burdens, then God had work for the Levite men. "From the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service." But thereafter they still continued "to keep charge" of the tabernacle. They still had oversight of things, planning, coordination, duties that they could do even better than the younger men. What a lesson that ought to be to us! Old people have duties that they can do well, can do better even than young people. No old person ought to be satisfied to give up to be helpless and depend on others, as long as he can do something for himself. Then, when old people cannot support themselves, they should feel free to expect their own children and kinspeople to care for them. Fathers, you took care of your children while they were young. It is only proper and God's plan now that the children should take care of the father. But any plan that encourages idleness is not of God, and is contrary to the Bible. In fact, it is God's command about that matter that

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and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

But thank God, they were not left to their own devices, for in Genesis 3:21 we are told, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." The death of the innocent animal and Adam and Eve being clothed with its skin is a picture of the blood that was shed on Mount Calvary that you and I might be clothed in Christ's righteousness.

In the 6th chapter of Genesis we have the account of Noah and the ark, the ark plainly picturing salvation. But more than that, it pictures salvation by grace. But perhaps some one will say, "Was not Noah saved as a result of his own work in making the ark?" Do you not remember that it was God Himself who gave the plans? Do you not remember that it was God, and not Noah, who made the trees to grow? Noah surely cut down the trees that God had given just as men some 1,900 years ago put to death the Saviour that God Himself had given. For Isaiah 9:6 tells us: "For unto us a child is born; unto us a son is given."

But look at the account here in Genesis the sixth chapter. Verse eight tells us: "But Noah found grace in the eyes of the Lord." Salvation came to Noah by the grace of God.

The word "pitch" as used in the fourteenth verse where Noah was told, "and shall pitch it within and without," is the same word that was translated "atonement" in other parts of the Bible, so I am told by scholars. In Hebrew 11:7 we are told:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Then Noah was saved by grace.

In Genesis 22:1, 2 we are told:

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold, here I am."

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

God tells us of the journey of the father and son to the mount where Isaac was to be sacrificed. You will remember the heart-searching question as the lad asked his father, "Behold the fire and the wood; but where is the lamb" (CONTINUED ON PAGE 3)

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"Honor Thy Father And Thy Mother"

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"But if any would not work, neither should he eat" (II Thess. 3:10). Christians are commanded "that with quietness thy work, and eat their own bread" (II Thess. 3:12).

The fourth evil of most old-age pensions is that they array class against class, age against age. They violate the command, "Thou shalt love thy neighbor as thyself." They generally appeal to the public on the basis that there are rich people who have plenty of money, soulless corporations that have wrung out the life's work and labor of these old people, and now who ought to be made to pay. The plea is that these old people do not have money, therefore they must have been robbed of what was due them. It comes to about this, generally: the world owes people a living anyway, and these old people ought to live on the fat of the land, since they are old, and those who have money ought to have to supply it.

But the plea is unscriptural and unChristian in spirit. The men who head corporations are just men like the rest of us. The men who have capital have done us all a service in employing labor. It is wicked and unChristian to align people against them.

According to the Bible, rich people do not owe old folks of our country a living. It is we, their own sons and daughters, who owe them a living. We violate the spirit of Christ, and the plain teach-

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for a burnt-offering?" The father's answer was, "My Son, God will provide Himself a lamb for a burnt-offering." You will recall that Abraham "built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar upon the wood." But when Abraham took the knife to slay his son the angel of the Lord called unto him and said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Isaac was to have been offered as a burnt-offering, and burnt-offerings always picture the wrath and judgment of God upon sin. Isaac did nothing to merit deliverance. But it was the grace of

ings of the Bible, when we array class against class, and urge that special privileges and support be given these old people, by the rich, who are not under special obligation to them. And besides, it is silly to suppose that only the rich would pay the heavy taxes required for old age pensions. They burden all.

Will all of us try to see that every destitute person, whether old or young, is cared for, the widow and the orphan alike. They should have our sympathy, and where necessary, our help. But let us remember that God himself has told just how aged people are to be cared for. And let us not make human plans that contradict the divine plans, that really break down the integrity of young people, that array class against class. Let us remember and obey: "Honor thy father and thy mother, that thy days may be long in the land that the Lord thy God hath given thee."

God that provided a substitute in his stead, just as the grace of God provided a substitute for us in His own dear Son. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). I thank God that He loved us even when we did not merit that love. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

As we come to the passover lamb in the twelfth chapter of Exodus we see again the marvelous grace of God. In Exodus 12:12 God warns of judgment as He says:

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord."

But in the thirteenth verse deliverance is promised:

"And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

May God help us to see that this deliverance was promised, not on the basis of their own deeds or on their own power to withstand the death angel, but was promised solely upon the basis of the blood, just as we are told in Titus 3:5:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Praise God for His salvation by grace that we may have regardless of our sins. Romans 5:20 tells us, "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." I certainly like the chorus:

"Grace, grace, God's grace,
Grace that will pardon and
cleanse within;
Grace, grace, God's grace;
Grace that is greater than
all our sin."

In Hebrews 7:25 we read:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Thank God He can save to the uttermost; thank God our sins are not greater than His grace!

Not only is the grace of God sufficient to save but it is sufficient for all our needs. You will recall how God said to Paul in II Corinthians 12:9, 10:

"My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

In the Old Testament God used different words but He gave the same assurance in Deuteronomy 33:25 where He said, "And as thy days, so shall thy strength be." That certainly was true in the case of the Israelites as they fled from Pharaoh and his hosts. In Exodus 13:20 and 21 we are told:

"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."

How like the grace of God to provide the cloud by day to protect His children from the burning heat, and at night to guide them, give them light and keep them safe on their journey by the pillar of fire. Do you recall that later on this same pillar came between the Israelites and the Egyptians? On the one side it gave light to the children of Israel and on the other side it was darkness to Pharaoh

and his host so that the Scriptures say that the one came not near the other all the night (Exodus 14:20). Surely this was the infinite grace of God.

A few days ago as I pled with a man to accept salvation on the simple basis of faith in the Lord Jesus Christ, he informed me that we could not depend upon God for everything and that it would do no good unless he lived it. According to his opinion, God does part of the saving and man does part. I suppose if he had been with Moses and the children of Israel when they came to the Red Sea, he would have grabbed his bucket and begin to help God bail the sea dry. Ridiculous, absurd, you would say; and I answer, "Yes," but no more ridiculous than the doctrine that salvation is of works. No, beloved, it was the grace of God that drove back the waters of the Red Sea so that the Israelites passed through on dry ground. Did you notice, too, that they passed through on DRY ground? It was not a matter of those who could wade deep water or those who were good swimmers getting through and the others perishing, but all walked through on the ground that God had made dry. And so, beloved, the matter of being saved does not depend upon your being able to live up to your ideals of what a Christian should be but depends upon what God has done for us on Mount Calvary.

In the 16th chapter of Exodus we find the people hungry and God giving manna from Heaven. This manna was not made by their own hands nor was it earned by the sweat of their brow, but they simply accepted it as the gift of God. It was their daily bread just as Christ is the Bread of Life to us.

In the 17th chapter of Exodus we find the people in the desert of Sin, almost ready to die of thirst and Moses crying to the Lord for water. Verses 5 and 6 tell us:

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go."

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

The thirsty multitude drank long that day of the satisfying stream, the stream that was provided by the grace, the unmerited favor, of God.

Time and space would fail me to bring to you all the instances of grace in the Bible but let me point you to one more instance of salvation by grace. In Numbers the 21st chapter we find the children of Israel rebelled against God and as a result of their sin:

"The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:6-9).

Thank God, because of His great grace He hears prayer. The remedy here was a remedy of grace. None of them were healed on the basis of what they could do for their own snake bite. Their remedies were of no avail. But when one who was bitten looked to the snake on the pole, God Himself took away the poison. In John 3:14 and 15 we find the words of the Saviour as He said,

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

"That whosoever believeth in him should not perish, but have eternal life."

Beloved, this wonderful salvation is all of grace, for certainly it was the grace of God as well as the love of God that gave His Son to die for us. You who have never been saved, I beg you today accept the salvation that is offered on the basis of God's grace and never on the basis of what you deserve. For "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Accept today the gift that is offered free.

And to you, child of God, why not today cast aside your doubts and fears and hear the Voice of Him who said, "I will never leave thee nor forsake thee," the One who said, "My grace is sufficient for thee, for my strength is made perfect in weakness." And let us sing with joy —

"Amazing grace, how sweet
the sound,
That saved a wretch like me!
I once was lost, but now am
found;
Was blind, but now I see."

"'Twas grace that taught my
heart to fear,
And grace my fears relieved;
How precious did that grace
appear,
The hour I first believed."

"Thro' many dangers, toils and
snares,
I have already come;
'Tis grace that bro't me safe
thus far,
And grace will lead me home."

Souls Set Free!

(CONTINUED FROM PAGE 1)

widow is a down-trodden creature, and perhaps this helped to prepare her heart for the Gospel. One day, soon after her husband's death, she heard a piece of news which interested her. The missionaries who had lately come to live at Nkanga, and whose new hut she could see on the hill top, where she had often sat to rest when returning home with a heavy load of red clay, were sending a preacher on Sunday to the kraal of the chief. His kraal was quite near her home; she would go to hear this preacher. Sunday came, and she went for the first time in her life to hear the preaching of the Word of God. Just a red woman, sitting in the midst of a group of red women, she was yet drinking the message in, preached as it was by a native evangelist who knew how to use illustrations which appealed to the native mind. "When a man with cattle wants to cross the St. John's River and go into Eastern Pondoland, he must have a pass. If he hasn't a pass a policeman may come to him and say: 'Where is

(CONTINUED ON PAGE 4)

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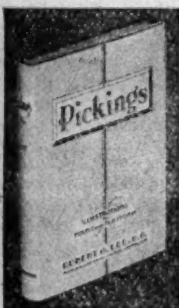
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Souls Set Free

(CONTINUED FROM PAGE 3)

your pass?" and not being able to produce it, he will be taken to prison. Now, you are all going on a journey from this world to the next, and one day God will say to you, "Where is your pass?" and if you have nothing to answer, if you cannot point the blood of Jesus, you can never enter heaven."

The meeting closed, but the arrow of conviction had gone deeply into one heart. "Where is your pass?" The words rang in Mangqezu's ears day and night—even at the beer drink she could not forget them, and she could find no answer to the question except, "I have no pass."

One day she went with a friend to a large drink, but she had not been there very long before the thought came, "Supposing I were to fall down dead like old Ngxazozo did at a drink, where should I go? I have no pass." She could find no pleasure in the drink. "Come on, I want to go home," she said to her friend. "To go home already; why we have hardly begun to drink yet."

"Well, I am going home. I think my baby will be wanting me," and so she fled for ever from the scenes once so congenial, but now robbed of all their attraction. Day by day the thought pursued her, she must be a Christian, but the difficulty was to know what steps she must take first. She knew enough of Christians to know that, for one thing, they did not wear their hair in red tails; but how to get hers off unseen? She had once been so proud of her hair, as she had pulled it out to its fullest length, and then rolled it in moist red clay to make it hang round her head and over her forehead in long red tails, but these seemed to her now the badge of heathenism, and her one desire was to get rid of them. She had not yet come to the point of open confession of her desire, but a happy idea struck her. She cut off a few tails of hair from underneath one night, and a few more the next, and in the morning one of the women said, "What have you been doing to your hair? You would look better with it all short like that." "Well, do you know, I think I will have it cut," and, to her joy, the woman made no objection, but helped her to cut off all the red tails. This she felt was a big step in the right direction, but one great difficulty remained. She was a widow and very poor; if she became a Christian she could no longer wear her dirty red-clayed blanket, but would need clean and decent clothing, and where could she get the money to buy it? She was puzzling over this problem one day as she went to the woods to cut and collect firewood, and as she walked along her eye fell on some very long grass. It seemed to her as if a voice whispered a suggestion in her ear; a practical way out of her difficulty, and she leaped for joy as she exclaimed, "Yes, if I can't buy proper clothes I can weave myself clothes out of this grass." That settled the matter, and the very next Sunday she publicly declared her choice of Christ. She gave herself to Him whole heartedly and without reserve, and never once during the twenty-five years since has she looked back, but gone steadily forward, winning the respect of Christian and heathen alike by her quiet, consistent Christian life. She took a decided stand from the very first. Kafir beer, she was sure, was no thing for a Christian, but it would be difficult to give it up. Often since has she told women who are afraid they can never part with beer how swiftly deliverance came to her as soon as she had decided for Christ. "It was a very hot day, and I came in from the fields, very tired and thirsty. No one was in the hut, and as I threw down by hoe I said to myself, 'I must have just one drop of beer, I am so thirsty, and nobody will know.' Just then a voice said to me, 'Pray!' I knelt down and prayed, and then and there all desire for the beer left me, and I have never touched it since."

The Teaching of the Spirit

One day, shortly after her conversion, she suddenly asked, "Is it right for a Christian to take snuff?" "I should like you to decide that question yourself, Mangqezu," was the wise answer given her. She was shown by Bible references that her body was the temple of the Holy Ghost, and God called her to be holy. "I will give up the snuff, Nkosazana," was Mangqezu's decision after the verses had been read. "I felt that it was not a holy thing."

Some years later she was hearing a passage in Leviticus read, and as the words: "Ye shall not eat anything with the blood," were read, she looked up eagerly and said, "Does it say that in the Bible? Do you know, when first I was converted I felt it was not good to eat blood, and I gave it up, but I did not know those words were in the Bible." When a beast is killed the blood is boiled until it thickens, and is then regarded as a delicacy, so that in giving it up she had parted with what was to her a luxury.

When the day came for the baptism of the first converts, it was decided that Phoebe would be a very appropriate name for Mangqezu, as she was certainly proving herself "a succourer of many." It was the joy of her life to win souls for the Saviour whom she loved. She first found her own eldest sister, and brought her to Jesus. Then she went after another sister, and still another, and brought them both to Jesus, besides her daughter and other relations. After long years of preserving prayer for her heathen sons, she had the joy of seeing them turn to the Lord, though not with such whole-hearted surrender as their mother's. One of them passed away, trusting in the Saviour, and, for the two left her, Phoebe often asked the earnest prayers of God's people. She had great faith in the power of prayer; often talking with her own hearts were encouraged and strengthened by her quiet, unwavering confidence in God. One day, when we were telling her of some difficulty which had arisen in the work, she was silent for a moment, and then said: "Let prayer be made—that is the great thing." She saw God work so wonderfully in answer to believing prayer that she had a simple, child-like faith that "prayer changes things," and that "anything can be done for one who believes."

As you read of what the grace of God did in the life of one heathen woman, and as you think of this land with its many men, women and children still living in heathen darkness—hearing their one hope with an empty wonder, sadly contented with a show of things—will you not let Phoebe's words rouse you to earnest prayer for them? "Let prayer be made—that is the great thing."

God answers prayer! God answers prayer!
Upon the world's broad field of pain,
We sow in tears the golden grain;
The ripening harvest will declare:
God answers prayer!

(Chapter VIII of the book, *Souls Set Free*, published by The Bible Institute Colportage Association).

Editor In Chicago

(CONTINUED FROM PAGE 1)

crease in attendance tonight (Tuesday). It is a fine solid church of noble Christian people, with the much loved Rev. B. F. Johnson as pastor.

Monday noon we began our services with the Christian Business Men's Committee at the Grand Opera House, with services broadcast over radio WJJD. We find great joy in the fellowship of these Christian laymen, so anxious about sinners, and carrying on this gospel work by faith, at a cost of over \$900 a week. We felt the spirit of God in the services. One young man claimed Christ after the service today. We hope the theatre crowds will increase and that we will also hear of many saved through the radio messages.

We pray God to bless the work at home in Dallas, and know that Assistant Pastor Joe B. Rice will have the finest cooperation of the people and the blessing of God.

Readers of *The Sword* will pray for this ministry of the editor, surely, that souls may be saved and many blessed.

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